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Editorial Visits.

The General Association of Oregon met this year at Salem, June 15th, and was a meeting of great interest, evidently, to all. Every church in connection with the organization was represented by either pastor or delegate, or by both. The subjects of general importance, involved in the great religious work of pioneer ministers and churches throughout a large and rising State like that of Oregon, were successively taken up, ably discussed, and definite action resolved upon. The review of the last year's work exhibited a healthful, steady progress, and the prospect for the future was that of an encouraging outlook. Perfect harmony of feeling, with a generous christian spirit, prevailed in all things, while different views of measures were freely presented and discussed. And we were pleased that the Oregon ministerial brethren appeared alive to the emergencies of this coast, so different from the circumstances of New England. In the settlement of this immense region, the christian work to be done is very great and very pressing for immediate execution; but the laborers are very few, with the poorest prospect of any increase from abroad compared with the sure increase of the work. The only hope of a supply of laborers for the great field of harvest, is that every one who has a heart for the work and some ability for it, and is in the field, shall be encouraged in every manner to step forward to the work and do all he can.

We were especially glad to meet at the Association the next to the oldest true christian missionary on this coast, and the oldest, accompanied by his wife, Rev. H. H. Spalding, who came as early as 1836 with Dr. Whitman and his wife, over the continent to the Nez Percés Indians. Dr. Whitman lost his life in the Indian massacre of 1847, but this faithful missionary, being providentially a few miles absent at the time, escaped with greatest difficulty and hardship. We here learned, with feelings of strong indignation, that J. Ross Browne had, either by design or otherwise, introduced to the notice of Congress a perverted account of this massacre and its causes, prepared by a Jesuit priest, who himself was on the ground even baptizing the children of murdering Indians in sight of unburied bodies of victims; and this false narrative was, by Congress, published to the world with no reply to its erroneous statements. It is one of the strongest, shrewdest measures of the Jesuits of which we have read in America, to get Congress to publish this narrative of over fifty pages, filled with most erroneous charges against the Protestant missionaries, trying to throw off from themselves the well-founded public belief that they were the real cause of this massacre, and place the blame upon the Americans. Also, that J. Ross Browne should, from choice or otherwise, become a tool of these priests, to get Congress to publish the false account, virtually sanctioning it as true, and placing it alone among its permanent documents for future reference, without any other information on the subject, is a fact that calls for unmeasured condemnation. We were glad to learn that large numbers of able men; officers of the United States—civil and military—and others, high in standing in the public confidence, have taken hold of the subject to give their testimony in the case, and a large report on the subject is being prepared to be presented to Congress, and a full history of the terrible affair is to be published in book form by Rev. Mr. Spalding. We bespeak for it an extensive sale.

The Association met in the First Congregational church, a neat, tasty frame building, one that we should like to see taken as a model for many others all over the land. The church organization and society appear in a prosperous condition, enjoying the labors of an active, able pastor, Rev. P. S. Knight. Their former pastor, Rev. O. Dickenson, had been with them fourteen years from their first organization, and was spoken of with high esteem by all.

Besides this church there are in Salem two Methodist churches, one Baptist, one of the Evangelical Association, one Episcopal and one United Presbyterian—all with earnest pastors, and with good buildings, except the last, and this is arranging to build. The Methodist here is the oldest and largest, as this is the locality of one of their early, prosperous missions. They have here established their State College, called Willamette University, which occupies a fine site and appears in a flourishing condition.

Salem has a population of about three thousand people, of habits more settled and religious than, we should judge, any other town we have visited on the coast. The splendid farming country around it; its fine facilities for manufacturing and improvements within the town; its good mills, foundries, business houses and its advantage as the capital of the State; its educational establishments, and its prevailing religious influence for good from its seven christian churches—all conspire to render it a permanent, large and prosperous town. But the steamer calls us back for a trip still further north—to Victoria.

S. V.

Letter from Western Massachusetts.

WILLIAMSTOWN, MASS.,
June 25th, 1869.

EDITORS PACIFIC:—Your Hartford correspondent, following the fashion of the times, has decided to take a summer's vacation, and first to spend a week in this town, which, like Jerusalem, is surrounded by mountains. Five miles from here, near North Adams, is the HOOSAC TUNNEL.

Although it has not a California experience of being "no sooner said than done," or even the success which Yankee enterprises generally have, yet now, after twenty years of preparation and labor, the work seems likely to be accomplished. It was projected in 1848, and the work commenced in 1855; but the company failed to carry it very far. The State Legislature then took hold of it, and again began the work last year. The contract is now made with F. Shanly & Brother, of Canada, to finish it by March 1st, 1874, and the work is being vigorously pushed forward. It will be four miles and three-quarters long. The Woodhead tunnel, near Manchester, England, is about three miles long; and the Nerthe tunnel, between Marseilles and Avignon, France, nearly the same; so that this, when completed, will be the longest in the world, except the Mount Cenis tunnel of the Alps, which is seven and a half miles long. With the exception of about nine hundred feet at the west end, the tunneling is through solid mica slate, with occasional nodules of quartz. Various means have been used to bore through this rock. First, a machine was made, weighing seventy tons, to cut a groove around the circumference of the tunnel. It worked well for ten feet, and then was good for nothing except for old iron. Then, an auger, costing \$5,000, was made to excavate a heading eight feet in diameter. It worked well through soft dirt; but when it came to solid rock, it proved "to be an auger that couldn't bore." Much expense had been incurred in these machines, and they became discouraged and tried no more new inventions, but returned to powder and elbow grease. When the work was resumed in 1868, they profited by the experience at Mount Cenis, and adopted the power-drills, which are driven by air compressed to a pressure of ninety pounds to the square inch. When ejected, this serves to move the piston of the machine drill, and also to ventilate the tunnel. At the west end, much more difficulty has been experienced, owing to the "porridge rock," which, owing to the influence of water, often filled up as fast as the excavation was made. For nearly nine hundred feet they have been obliged to cut many drains to carry off the water, to make a complete casing of timber as fast as the tunnel was completed, and then to lay a flooring of brick to support the arch of masonry, which averages about eight layers. The tunnel is twenty-six feet

in diameter. At the east end it is completed for a mile and a half, and at the west end for a thousand feet, with a heading six feet in diameter for three thousand feet more. Between the two crests of the mountain is a valley eight hundred feet above the level of the grade, and nine hundred and fifty feet below the highest crest. From this place a shaft has been sunk, and when the grade is reached, the work will be pushed forward each way, thus making four faces from which the work will be carried on. If completed according to the present contract, it will cost nearly \$9,000,000.

THE SEVENTY-FIFTH COMMENCEMENT

of Williams College has just passed—the gala-day of the town. And why should it not be a gala-day, when Dr. Prime, of the New York Observer, comes to address the Mills Theological Society, and to pay a beautiful tribute to the late Dr. Jonas King, his personal friend; when Dr. Cuyler, of Brooklyn, delivers an address on natural oratory—a subject in which he is perfectly at home; when America's great poet, W. C. Bryant, is President of the Alumni; when President Hopkins makes one of his deepest addresses, yet clear and plain; and when Charles Stoddard, of Boston, David D. Field, of New York, Cyrus T. Mills, direct from Benicia, California, and others of Williams' sons, come to congratulate her?

The class this year numbers thirty-six, three-fourths of whom are professing, working christians. Among them is Mr. Rodney L. Tabor, of San Francisco, the class poet. He expects to go to the Union Theological Seminary, New York, next fall, to study for the ministry, preparatory to returning to the Pacific coast to labor. Of the whole number of graduates, 2,218, about one-third have entered the ministry—a greater number, in proportion, than from any other Eastern college except Amherst. Rev. C. Durfee is now preparing a history of the college and alumni, which will be of special interest to the sons of the college. M. E.

Jottings from the East.

BOSTON, June 21, 1869.

THE PEACE JUBILEE.

This great musical festival which has so thoroughly engrossed the attention of thousands, has at last become an event of the past—but one, however, to be remembered by all who in any way participated therein, even throughout their mortal existence. It has indeed been an immense affair, and in almost all respects full up to the great expectations of its progenitor. The work required to further the undertaking has been immense, almost herculean; still the energy demanded has been at all times fully up to the standard required; and to-day Boston can boast, as no other city of the Union can, of its great Peace Jubilee and its perfect success. The first day of the Jubilee, took the city and its visitors by storm; the musical effects being not only grand and impressive, but far ahead of anything before attempted or imagined. The brilliancy with which the music was given was a noticeable feature throughout; the bursts of applause, at the ending of each chorus, telling truthfully the feelings of the vast audience. Words can hardly do justice to the beauty, and grandeur of this first day's entertainment—before it all others are of less account—and in summing up, most, if not all, critics admit that of all the days, this was the particular one, and the one fullest of musical enjoyment. The singers on this occasion were in splendid voice, and all anxious to do their best, and that it was done can be fully substantiated by the thousands who listened and drank in the melody of the sublime anthems and choruses, which seemed to fill the vast building. The programme for the second day was nearly all classic matter, and included the glorious music of "A Strong Fortress in our God;" "The Heavens are Telling;" "Glory to God;" "The Glory of the Lord;" "He watcheth over Israel;" "The Marvelous Work;" from the Creation, and others well known to the musical world. The solos in these

were given by a select choir, whose voices gave sweet utterance to the music, sending a thrill through the vast audience assembled such as is seldom felt. Miss Adelaide Phillips caused quite an agreeable surprise in the solo allotted to her; her voice (which it was thought could hardly be heard by those in the further part of the house) completely filled the space and being plainly heard in all its sweetness and beauty. Miss Phillips was not only well received, but obtained quite an ovation, winning hosts of new friends. The gem of the day was, however, Madam Rosa's "Let the Bright Seraphim," given in her most brilliant manner, the trumpet obligato being played by Mr. Arbuckle, the famous cornet-player of Gilmore's Band. It was truly an exquisite production, gaining for the renowned artist, new fame and favor. The third day being the anniversary of the Battle of Bunker Hill, the selections were of a more varied character, the principal part being patriotic and popular music, more adapted to the tastes of the multitude, and as such meeting with quite a decided approval. The "Old Hundredth Psalm" closed the performance of the day, and was sung, not only by the large chorus, but by the immense audience in attendance, which numbered some 40,000. The effect of this large number of voices was truly superb—a splendid specimen of Congregational singing. Classical music, made up the greater part of the programme of the fourth day. The children of the High, Normal and Grammar schools of Boston and vicinity, to the number of some eight thousand, assisted by Parepa and Miss Phillips, performed an admirable selection, as the programme of the fifth day. The singing of the little folks was delightful. Their tone, if not so powerful, was sweeter and purer than that of their elders in the concerts that had preceded theirs, and was consequently more appreciated. All seemed to be in the best condition; the orchestra and soloists doing their work admirably. This concert ended the Festival, and dispelled the doubts from the minds of all; the end being, as at the commencement, perfectly successful. The grandest musical event of the world's history has terminated as it began—triumphantly. The actors who took part in it have sought their homes, and Boston again resumes her wonted calmness and quietude.

AMOUS.

Rev. F. C. Ewer, Episcopal minister in New York, having stirred up considerable noise among the Anti-Ritualists by his curious proceedings at a late baptism in his church, one of the disaffected thus writes to the Tribune: "Sir: Will some one please inform me what is the spiritual condition of that 'candle' that Mr. Ewer dipped three times in the font before he put in his child? as reported in the Tribune's account of the baptism. I heard him say in a sermon preached in April, that baptism and regeneration were interchangeable terms. Is that candle regenerate? It has certainly earned the title of a 'dip.' Where does he get his authority for immersing three times in baptism? Was this baptism 'public' or 'private'? It does not answer the conditions prescribed in the prayer book for either. Wax candles in Romish churches are made holy by the blessing of the Pope. From what source comes the sanctity of Mr. Ewer's candles? Will some one throw light on the candles, and the subject generally, to clear up the darkness of an

ANTI-RITUALIST.

The Advocate refers to the eliminated title of the Protestant Episcopal Church: "It will be remembered that Reverend Bishop Kip, of California, in his address to the Convention which recently held its session in this city, eliminated the prefix, 'Protestant,' from his ecclesiastical cognomen, addressing his denomination under the style and title of the 'American Catholic Church.' The late Bishop Scott, of Oregon, regarded Protestantism as a blunder, believing that Luther and his co-laborers erred in withdrawing from the communion of the Romish Church."

Letter from Maine.

BANGOR, June 30, 1869.

EDITORS PACIFIC:—The State Conference of the Congregational churches of Maine, held in this city on the 22d, 23d, and 24th inst., was a very full and successful one. The Maine conferences have the reputation of always being such. The reports presented show a gain in membership, though not so large as in some former years. Some facts rather discouraging to the churches here, were presented. Thus, it was stated that about 50 ministers had left this State within the last two years; yet of 230 churches in the State, 78 are without supply. Of the remainder, 108 have stated supplies, and 54 have settled pastors. Twelve pastors have been installed during the year; three have been dismissed, and three have died. One of the speakers before the conference found comfort in the belief that the ministers who have left the State are laboring elsewhere in the cause of Christ. But another speaker from abroad affirmed that this was not true of all. Some, he said, had been starved out of the ministry, and were trying to make a living as Life Insurance agents, or something of that kind.

Maine has the disadvantage of being a half-settled State at the most eastern extremity of the Union, while the whole tide of emigration is setting Westward. It is hard to tell what the Congregational churches of this State would do, were it not for Bangor Theological Seminary. Nearly three-fourths of their ministers are graduates of this institution; and were these taken away, it is very doubtful whether graduates of other institutions would come here in anything like sufficient numbers to fill up the gap.

Some statements were made by the Secretary of the Congregational Union, showing the effects of emigration on other portions of New England. Thus he states: "that of a conference of twelve churches in the central portion of Massachusetts, only one has a larger membership than it had twenty-five years ago;" and a pastor had informed him "that of twenty-five farms owned by members of his church thirty years ago, twenty-three are now owned by Irishmen." It is common to hear such complaints as this: "We raise up a fine band of young men and away they go. There is only left us a great number of female members with hardly enough men, in some cases, to fill the various offices of the church." These facts furnish a sufficient answer to those who are sneezing at what they term the degeneracy of New England. A portion of New England has gone West; and a New Ireland has taken the place of that portion. But aside from this, New England is progressing instead of degenerating.

In a paper read by Prof. Herrick, of the Seminary, some facts were presented which should receive the attention of all the churches. They are about as follows: There are in the nation nearly 3,000 churches; while there are only about 2,119 persons actively engaged in the work of the ministry. (This, of course, only includes the Congregation.) After making due allowance for those cases where one man supplies two churches, there remain 653 churches without supply. In order to fill this vacancy and to provide men for new churches, for missionary work, and for filling dead men's shoes, there ought to be three hundred men graduated each year from our seminaries for the next ten years. But there are only about 120 that will graduate this year; and the prospect is not much better for the future. Yet if three-fourths of our pious students in college, instead of about one-third, would study for the ministry, we would soon have the three hundred men a year. Our whole membership is nearly 300,000. We ought then to have one graduate a year for every 1,000 members, and the State of Maine, with her twenty thousand members, should send forth twenty men each year. Oregon ought, at the same rate, to graduate one in about every two years. How many should California send out? Theological students are at a premium with those who have the interests of Christ's kingdom at heart.

J. E. W.

THE PACIFIC.

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A New School View of Reunion.

The rejoicings in the various flocks of the Presbyterian fold over the reunion, now virtually consummated, seem to be general and hearty. We have been especially curious to note how our brethren of the Am. Presbyterian, of Philadelphia, would write their leaders over the near prospect. No reader of that journal could fail to suspect a real disinclination towards the coming issue. Thoroughly committed to the New England type of doctrine and devoted to maintaining liberality of interpretation, not seldom betraying some uneasiness, seeing that the New School Seminars were evidently leaving the paths of the New School fathers, it naturally shrunk from the possibility that the type of doctrine it proposed should be swallowed up in the increasing tide of higher Calvinism.

But whatever were its fears, it has risen above them. Instead of seeing new perils for the liberality it claims to represent, it professes now to see for it new vantage ground and probable triumphs in the future.

Referring to the basis of union, it affirms: "The declaration that our Standards are to be accepted as containing the system of doctrine taught in the Scriptures, of course, is something very different from a claim that our standards perfectly, adequately, and in all respects reflect the teachings of Scripture. It means, that they, as a whole, embody in a systematic manner, the general doctrinal purport of the Scriptures. Room for dissent from parts of the Confession as not in the Bible, as in subordinate details not adequately representing the Bible, as not essential to the completeness of the system taught in the Bible, there manifestly is."

It argues, moreover, that though the New School church dies, its spirit will leaven the united church. And it has the hardihood, right in this "Era of good feeling," to make the following sufficiently startling reference to the Old School branch:

"Certainly, the distinctive Old School church also dies. The church which excended us, negotiates with us now upon terms of the most unquestionable equality, as a great, true, sound and orthodox body. The church that spewed Albert Barnes out of her mouth, comes to the church that holds him in the highest honor, and takes the initiative in movements for union with us and with him. The church that was governed by Princeton, sets Princeton at naught in her Assemblies, and consents to put Princeton under the control of the united Assembly, to which our Seminaries will owe no such jurisdiction. The church that was shamefully, and, as it seemed, thoroughly corrupted by the virus of pro-slavery, toned down to the dearest conservatism, and silenced on all the great moral questions of the day, after putting some of the broadest declarations of loyal anti-slavery sentiments upon its records, commenced to seek alliance with one of the most adreased, outspoken and radical bodies in the land—ourselves. The church that somehow gained the reputation of being the pink of orthodoxy, and whose Board of Publication has been issuing partizan books against the New School, down to Hodge on the Atonement, now moves to a union with a body whose last General Assembly echoed its declarations of sympathy with Barnes and Beman, and submits to having its catalogue of books revised 'so as to exclude invidious references to past controversies.'"

"The great, supercilious, arrogant, rigid, conservative, persecuting Old School Church is no more. Already at Albany last year tears were shed over its yawning grave. The tenth article, with which the God of New Schoolism was to be damned out of its Presbyteries, is swept away. Nothing, absolutely nothing, remains as a defense or a protest, against the 'heresies' of the New School in the basis of Reunion."

We may suppose that such sentiments concerning this dying branch of the uniting church do not largely prevail; else, it might confidently be expected that between now and November, the ghost of the departed might rise out of its coffin and reveal itself to be yet alive and as ready to do the old battle as ever.

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Literary Notices.

WAY-SIDE THOUGHTS. By Samuel H. Lloyd. New York: W. J. Middleton, Publisher. 68 pp. 83 pp. For sale in San Francisco by A. Roman & Co.

Mr. Lloyd has published a book of Sonnets, Addresses, and other Poems, which found favor in the narrow circle to which it was introduced. The present volume is a contribution to that sort of literature, which seems to be very well suited to the habits of our modern people, who read as they go, and who, especially in religion, do not want to read much that is thoughtful at a time.

Without any claims to marked genius, these brief thoughts concerning God, duty and immortality, breathe a pure atmosphere, and are healthy and brave.

QUALITY FOOD'S OLD LEGGERS. By Mrs. Prosser. Boston: H. Hoyt. 16mo. 213 pp. From A. Roman & Co., San Francisco.

If you find a book with Mrs. Prosser's name on the title page, it is pretty sure to be a good one. So one tells us, whose judgment has the advantage of wide reading in the department of Sunday school books. This new book from her pen is spoken of with delight by those of our circle, who have perused it.

NANNY DAVENPORT. By Mrs. I. F. Moore. Boston: H. Hoyt. 16mo. 393 pp. From A. Roman & Co., San Francisco.

A story of a little girl, who placed in depressed circumstances, in the midst of rough usage and intemperance, passes through all at last into a superior life.

VILLA EDEN. The Country House on the Rhine. By Berthold Auerbach. Translated by C. C. Shackford. Part II. From A. Roman & Co.

Although we have not been able to conclude the reading of this part of this serial tale, we testify to the fascination with which it holds the reader, and that peculiar insight into character and that subtle sympathy with life in nature, as well as among men, which belong to the few instead of the many writers of any age.

LETTER LIST. First issued in America in *Littell's Living Age*. The number of really well-told tales amazes us more than does the number of those which are ill-told. One may generally trust the good taste of Mr. Littell in discovering what is above the average in the periodical literature of the day.

The last four numbers of *Plymouth Pulpit* have four of Mr. Beecher's sermons, entitled: The Problem of Joy and Suffering in Life; The Apostolic Theory of Preaching; Right and Wrong Way of Giving Penance, and The Perfect Manhood. The last was preached to the cadets and graduates at West Point.

The *American Agriculturist* always has a cheerful and inviting face. Nobody who has a farm or garden, can afford to be without this—especially at \$1 50 a year.

Allusion has been made in our columns to a new work, appearing in England, under the title of Religious Republics. We have had an opportunity to look at the book. It is six essays on the Congregational Policy, after the general plan of the Seven Essays and Reviews. The topics discussed are: External Relations of Congregationalism, The Congregationalist Character, Congregationalism and Aesthetics, Congregationalism and Science, The Spirit of Non-Conformity. The author of this somewhat unlooked for work are of the Baptist and Independent denominations in England, writing in the interest of the policy which is dear to both. Two are ministers, three barristers-at-law, and one, who bears the honored name Pye-Smith, a physician.

Henry Gibbons, M.D., father and son—not by any means to be confounded with the man who advertises his "Dispensary," and whose real name they say is Fitzgibbon—still edit the *Pacific Medical and Surgical Journal*, published monthly by H. H. Bancroft & Co. This month they print a funny specimen of a letter from some self-made humbug in Pennsylvania—upon which the elder editor comments as follows: "If Priddy Meeks"—the above-mentioned botanic humbug—"will come hither and employ some adept to do his composition and advertising, and insist on the modest pretensions contained in his letter, we guarantee him an ample practice, with merchants and possibly clergymen for patrons, after the style of Li-Po-Tai, the Asiatic mountebank!" We confess to some humiliation that there should be so much occasion as there is for a good trust like that. But then the worthy editors of the medical profession should confess that the great amount of crudeness and professional inefficiency in the regular practice is exceedingly tempting to merchants, and clergymen also. These editors do indeed make this confession, in the same number, for they

say: "Nothing could better illustrate the extraordinary facility with which a medical education can be imparted in some of our Eastern schools, than the fact that, within a few years past, a number of students who had been refused diplomas in San Francisco, have gone East and immediately returned with a complete medical education, as attested by the certificates of first rate schools in New York or elsewhere." With so many "completely educated" mountebanks or weaklings in the regular practice, there is less marvel that there should be so much following of quacks.

Educational Notes.

PARDEE SCIENTIFIC SCHOOL.—We gave an account, some weeks since, of the gift, \$200,000 by which Mr. Pardee, of Hazleton, Pa., has erected at Easton in connection with Lafayette College there, a Scientific Department on a liberal scale. A circular, giving adequate information concerning that department has reached us. Besides the regular course of four years, are Technical Courses, so named, in Engineering, Mining and Metallurgy and Chemistry. Indeed, Lafayette College has now put on proportions and facilities making it rank high in the sisterhood of the higher institutions of learning. With all this extension and liberality of scheme, seven of the twenty members of the Faculty are ordained preachers; and the circular says: "It is perhaps scarcely necessary to add that the Board intend that the whole scientific course shall have the Christian character, which they have endeavored to impress upon all the studies of the College." Dr. George Burroughs, formerly of the City College, in this city, is Professor of Biblical Instruction.

DARTMOUTH ENCOURAGED.—The alumni of Dartmouth, who are in attendance at its centenary, will have been put in good humor by the intelligence that Richard Fletcher, Esq., has made the College his residuary legatee to the amount of \$100,000.

UNIVERSITY OF CALIFORNIA.—Professor John LeConte is at present acting as President of the University. In addition to Profs. Kellogg, Fisher and Jos. LeConte, elected some time ago, the Regents at a late meeting, elected Ezra S. Carr, as Professor of Agriculture, Horticulture and Chemistry; William Swinton, as Prof. of English Literature, Rhetoric and Logic, and Paul Pioda, as Prof. of Modern Languages. The Chair of Mathematics is to be filled at the next meeting.

Professor Huxley, who has made somewhat of a sensation in the scientific world by the lecture, lately reviewed in these columns, on the Physical Basis of Life, has been taken to task by a London Positivist preacher, named Congreve, for the depreciatory terms in which the professor, in that lecture, alluded to Comte. Mr. Huxley replies with some tartness and proceeds to adduce evidence to support both of these propositions: First, the Positive Philosophy contains little or nothing of scientific value; second, that Comteism is, in spirit, anti-scientific. While these men, who are putting each other up and down, are settling the principles of all things, they, who hold to the Christian history and revelation, can afford to possess their souls in patience. The end of whatever things draweth nigh, it is not likely to be the end of the Christian philosophy, much less of the Christian facts.

It is proposed to provide in connection with the Central Park, New York, such cabinets, botanical gardens, zoological and geological exhibitions as will make the park, not only a place of recreation and pleasure and bodily health, but of object-teaching on a grand scale for the schools and people of the metropolis.

Referring to "Gates Ajar," Thomas K. Beecher makes a very good criticism, when he says that the Turk and the Indian and Roy's sister and her aunt fall into one and the same error, of "trying to have things suit us instead of trying to suit ourselves to things," as they are or shall be. Yes, if we yield to Christ, "we shall be like him," not, He will be like us.

Dr. Samuel H. Taylor has nearly out of press, a work on Classical Study. Sorry as we and the Dr. doubtless are, it looks very much as if classical study must decrease and the great studies of science increase.

Miss Louisa M. Alcott, the authoress, has been quite ill, and has been obliged to cut short all her literary labor, and go to Canada for her health. It is hoped that this release from mental labor will be of benefit, and that a few months will see her fully restored to health. Sixteen thousand copies of

Miss Alcott's "Little Women," have been sold by her publishers, (Messrs. Roberts Bros.) and still the demand for it is unabated. The Messrs. Roberts have just issued "Jean Ingelows' new work, "Mopsa the Fairy," which is one of the most charming little volumes which has left the press for some time. "Mopsa" is one of those children's books, that men and women are always glad to read; and as Miss Ingelows has given the freest rein to her fancy, there can be no doubt but what old and young will freely peruse its fascinating pages. A racy, sparkling volume, by John Neal, entitled "Wandering Recollections of a Somewhat Busy Life," is also issued this week by Roberts Bros. The amount of interesting reading contained in its chapters, and the frank naive style with which the incidents are told, make of it not only quite an addition to literature, but one exceedingly new and refreshing. Mr. Neal has had somewhat a strange life experience; having been a painter, peddler, poet, novel-right, shopkeeper, reviewer, lawyer, in fact almost everything—a veritable "Jack-at-all-trades." His recollections cannot fail to please.

AMERICAN TRACT SOCIETY, BOSTON.—The result of the (Boston) Am. Tract Society election having been to place the management of that Union Society in Congregational hands, Dr. J. P. Warren has been chosen Agent; his partner, Gen. Blakeslee, Depositary. The Baptist, Dr. Child, passes into the service of the Baptist Publication Society. The present Secretary at Boston is Rev. L. S. Potwin. The Society retains, of course, its old plan of general instead of denominational work. But the Congregationalists cannot afford to carry on in Boston two Publication Societies, besides contributing heavily to the Am. Tract Society at New York. Who blames them for desiring to simplify and concentrate their energies in the work of publishing and distributing religious books and tracts? Blame them? If it is proper to say so, we might better demand that they should simplify and concentrate the energies, which have been to much scattered abroad.

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Communications intended for publication in THE PACIFIC should be addressed to "Editors of The Pacific," Letters relating to the business affairs of the paper, to John H. Carmany & Co., Publishers, No. 409 Washington Street, opposite the Post Office.

A WAY TO DO GOOD.—An energetic layman of this city has, within the past year, procured a hundred subscribers to THE PACIFIC; and yet he depends upon the moderate income from daily employment for a living. We can hardly expect as much of many others; and yet, a few such friends could do great things for this paper, which is, perhaps, now read by as many people as at any time during its existence. But we have been thinking what an easy matter it would be for each of the rest of well-tried friends, whom THE PACIFIC is striving to serve, to procure one new subscriber. There are always some in every community who have been overlooked by the canvasser, who would be glad to take the paper, and only need to be interested by a friendly call. These unobtrusive efforts are nearly always successful. The kind and practical interest thus enlisted, is good for us, and good for those whom THE PACIFIC greets fifty-two times a year, with as many good gifts as can be crowded into its columns. We intend to make every department of the paper as complete as possible. The field is growing larger, and the opportunities for doing good are rapidly increasing. Can our friends tell us a more practical way of doing good than for each to add just one more friend to our subscription list, making sure to choose those who want the paper and have been waiting for a call?

At a late meeting of the Board of Regents of the University of California, W. R. Swinton was elected Professor of English Literature and Rhetoric. Mr. Swinton has been for many years connected with the New York Times, and was best known as the war correspondent of that paper. One of the most reliable books on the conduct of the war was written by him. He is one of the ablest of the younger class of journalists, and has a good opportunity to make his mark in the new University. We understand that the curriculum of studies will be published this week, and that the first term of the University will commence in September, in the building of the College of California, at Oakland. The plans for the new University buildings at Berkeley have been drawn, and are now on exhibition at the rooms of the Board of Regents, in this city.

TWENTY young working men have recently left London, to enter Cornell University, at Ithica, proposing to divide their time between manual and mental labor, and so work their way through the University. They are encouraged by the counsels of Professor Goldwin Smith, who has led the way. An interesting meeting was convened in London, on the 24th of June, to bid farewell to this band of working students. Lord Houghton presided; speeches were made by the chairman and other men of note. This exodus has attracted much attention in England. The experience of hand and head work, side by side, is not a new one; but it will be tried at Cornell University under very hopeful conditions.

CALIFORNIA AND HER INTERIOR SISTERS. From the Annual Report of the American Home Missionary Society, it appears that the Society has been helping sustain, in California, 26 ministers, and has received in return from our churches \$2,536 40. California thus surpasses, in the return she makes to the A. H. M. for each minister she receives, every State west of New York! The average cost of a home missionary is \$283. California, for each of her missionaries, gives \$97 55; Ohio, \$90 28; Illinois, \$58 07; Michigan, \$34 68; Wisconsin, \$34 48; Iowa, \$25 75; Missouri, \$25 28; Minnesota, \$16 14; Kansas, \$11 11. From which figures it is plainly good financial policy for our Society to cultivate a field which, though distant and new, and having a small church-membership, already exceeds even the old and rich State of Illinois in the pecuniary returns for ministerial assistance supplied. We second the efforts now making in the interior to secure larger contributions to the A. H. M. from those long aided and numerous churches; and we hope that California will continue to lead this column, and be the first of the Home Missionary States to sustain the expense of its Home Missionary work, albeit that work may prove to be the greatest and most expensive missionary work that remains to be done in the Union.

BRIGHAM YOUNG has been "interviewed" considerably of late. Mr. Seward had a long conference with him, the results of which have not transpired. Senator Trumbull and party had an interview, when the Senator crowded the Mormon prophet so much by his way of putting things, that Young could hardly restrain himself. His threat to drive Federal officers out of the Territory is nothing new, seeing he has actually driven them out before. But it was, perhaps, just as well that members of Congress should hear it, that they may shape legislation wisely hereafter. The railroad is evidently hastening the solution of the Mormon question. We hope the delusion will disappear without violence, and by a law so firmly upheld that while all are made to obey it, all shall be protected. It is clear that the Government will soon have to deal with the issues which the Mormons have raised.

OAKLAND COLLEGE SCHOOL.—The summer and autumn term of this excellent institution opened to-day. During the past year, 354 students have been in attendance, showing this to be the most extensive educational institution on the coast. Mr. Brayton, who did a noble work, has gone up higher. Mr. Beckwith succeeds to the responsible administration of affairs. He is admirably fitted for the task by long experience, love of the work, and that rare combination of qualities which make all his efforts successful. A large corps of able teachers will be at their posts during the present term. In September, the University of California will open in the adjoining College of California edifice, when, side by side, we shall have in working order the two most important institutions of learning in the State.

The Czar has forbidden the Russian Bishops to attend the Ecumenical Council which has been called by the Pope to sit in Rome during the coming winter. As the Greek Patriarchs outside of Russia had previously refused to accept the invitation, it is now evident that only the Papal church will be represented. If the decrees of the coming council conflict with the secular governments of Roman Catholic countries, there will be a sharp and very decisive resistance. Already the note of preparation has been sounded in Austria.

The Chinese and White Barbarism.

It is a healthy sign when a sensitiveness to outside criticism is disclosed concerning the treatment of Chinese in California. It does not avail to grow red in the face and deny the facts, though a little shame might be wholesome. The facts remain, and more is the pity that attempts are made to palliate them, rather than undo the wrong. Possibly, these facts may sound worse abroad than at home; and it happens, therefore, that sometimes an indignant Californian is brought to his feet only to be confounded by a record which he is painfully conscious is truthful.

What are the facts? The Chinese do not have the same protection as other people, either in their persons or property. We discriminate against them in taxes. Their testimony is not received in courts, except with reference to their own people. The Fourteenth Amendment to the Constitution, which gives these people protection, is violated nearly every week by at least one court in this city; and the magistrate sitting in the seat of justice professes, we believe, to be a Christian. We trample upon the treaty which secures to these people the very rights which we deny to them. If a white man murders a Chinaman, or robs him on the street, and if the act is not seen by any other white person, though a thousand others saw it, there can be no redress, and no punishment. Such treatment, and such an administration of law, is a disgrace to the thing which we call civilization. It is white barbarism, than which there is not a meaner and more cowardly sort in any heathen community.

The Chinese problem has now been taken up by demagogues, who are making appeals to the most dangerous class prejudices, that some temporary party triumph may be gained thereby. The evil is, therefore, aggravated rather than mitigated. If the question were left to be worked out by the exigencies of the future, we might have a peaceful and satisfactory solution. But this is not wanted.

One of the worst appeals ever made in this city to the prejudices of the mob element against the Chinese, was that made by Senator Casserly, on his recent return from Washington. Better things were expected; a worse thing could hardly have been done. To say that the effort was indecent and disgraceful,

is a mild form of designation. Senator Casserly, on his return, was welcomed by men of all parties. The occasion demanded only a few words in response. He had been borne to his home over the Pacific Railroad, one-half of which is a monument to the patient industry of these inoffensive people. But he harangues the populace of the street in an intemperate tirade against the Chinese, affirming that if they are to come in as laborers, it were better that the great work had been thrust far into the future, or had never been accomplished. Because these men are the "most frugal, ingenious, and industrious people on the face of the earth," therefore he will unite with any party who will use "energetic means to keep them out of the country." Well, are not murders, robberies, beatings, and a denial of justice in the courts, "energetic means"? The Senator will not have the least trouble in finding the party which employs these means.

There is such a thing as bidding too low for popular favor. Something of this perversion of logic may be due to a Jesuitical training, by which the tonsure was narrowly escaped, and the toga was won by accident; something, perhaps, to an inborn crookedness, aggravated by Milesian prejudices. But what an affront to the intelligence and the conscience of all the better elements of the community! It will be a good day when the moral consciousness of the people has been so quickened that "energetic means" of another sort, will be used to render demagogues as nearly powerless as possible.

We cannot solve the Chinese problem by midnight harangues to the prejudices of a populace, one part of which is only too glad to be hoodwinked on the violation of law and the rights of a common humanity. If we do not want the Chinese, let the treaty be abrogated, and the door of immigration be closed—not by "energetic means," which means the knife and the bludgeon, but by the enactment of law. But here are sixty thousand men, who have come because there was an open door, and no one speaking with authority forbade them. They are under the protection of treaties and international law. They are entitled to just as much protection as was Senator Casserly, or his countrymen, when he or they came into the country as aliens. What an indictment is that of Fung Tang against the honor and justice of a nominally Christian community! "But most of all we feel the want of protection to life and property, when courts of justice refuse our testimony, and thus leave us defenseless, and unable to obtain justice for ourselves, and often for others."

These men do not ask to become citizens, and no well informed man supposes that they ever will. Practically, they are excluded by the terms of the treaty. They accept the most menial employment, and labor faithfully. The harvest fields are waiting to-day, because there are not laborers enough to gather the ripe and falling grain. There have not been laborers enough for the last two years to supply even the more urgent demands.

When the danger from Chinese immigration becomes imminent, if that day should ever come, it will be time enough to discuss the question of exclusion on the ground of hard necessity. At present, something might be gained if a delegation of the disciples of Confucius were to labor here for the conversion of the demagogues to the purer justice and the higher humanities of the heathen.

Straws in the Stream.

The Chancellor of the Austrian empire, the man who is almost Regent, in that so lately the stronghold of the Papacy, is a Protestant. The constitution of the State of New Hampshire still requires the officers of that State to be of the Protestant religion. The aggregate value of property owned by the bishops of the Roman church in the State of New York, and used in the service of the same, is estimated at from \$30,000,000 to \$50,000,000. The block of lots in New York city on which St. Patrick's cathedral is building, now worth at least \$3,000,000, is held by a perpetual lease from the city government, at one dollar a year! At the conclusion of Señor Castelar's noted speech in the Spanish Cortes on liberty to worship God, not only his Republican friends applauded, pressed close to him, and fervently embraced him, but members of the Ministry, also; and Rivero, President of the Chamber, descended from his tribune and kissed the eloquent speaker on both cheeks. The Jesuits are now the controlling power at Rome. They flatter and manage the Pope. Antonelli's confessor is one of them. The *Civiltà Cattolica* is their powerful organ. They aspire to the control of the coming

Ecumenical Council. It is maintained in some quarters that they favor the effort to establish a republic, expecting a reaction, which will restore the Bourbon dynasties in Italy, France, and Spain, ere long. How nice it is for American Protestants—for Americans, whether Protestants or not—to help these Jesuits thus prey upon the liberties and aspirations of the nations! Concurrently with the Roman Ecumenical Council, a general synod of the Jews is to be held in Germany, to unite the Jews all over the world in some way which shall annihilate the numerous sects now existing among the Hebrews. The sects will hold their own. Accustomed as we are to note the great increases of population on this Western continent, it may startle us to know that the Dutch island of Java, in the Malay archipelago, has gained, since 1826, with very nearly American ratios. From 1826 to 1850, it added four millions to its previous five millions and a half, and in 1865, these nine and a half millions had become more than fourteen millions. When Asia begins to colonize, we shall see wondrous results. So important are deemed the anticipated conclusions of the Ecumenical Council at Rome, in their political consequences, that the prime minister of the Bavarian kingdom has addressed a diplomatic note to the European powers concerning them. Commerce ought to foster missions, for an order was received lately in Western New York for fourteen fanning mills from the region near the mission-station at Harpoot, Turkey; and there are sixty American plows among the christianized Zulus in South Africa.

Wanted—The Gift of Power.

Yesterday night we listened to a preacher of the Gospel. He has many gifts of public speech. His enunciation is distinct, voice clear and sweet, and strong enough. His inflections are excellent. He has command of his resources and of himself, and uses them well. He had good thought, evangelical, faithful and encouraging. He kept attention. Men and women were still. His action was graceful, if it was at times excessive. He would be called a powerful preacher, and he has power. But as we read over a sermon to-day—an old man's sermon—we fell to thinking, that young man last night, did he not somehow lack, that of which this veteran is speaking? It is Dr. George Peck, who is preaching now from that text in the Prophet Micah, "I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression and to Israel his sin." He is showing unto the Newark conference of ministers what is the gift of power by which, and by which alone, they may hope to do their great work. He does not despise those gifts to which our present style of preachers are devoting much attention, learning, wit, style, elocution; but his finger is on that indefinable something, which if the sermon lack, it lacks the one thing needful. As we read these words of the old itinerant, we seem to feel the nearness of that majestic Agent, for whom the apostles waited at Jerusalem, whose nearness is like the breath of the south wind after the long and thirsty summer; like the sound of the abundance of rain.

Our Lord said—how long we have known this!—that when He is come he will reprove of sin. The sermon, which makes the sinner feel complacent in his own good estate, possesses not the gift of power. We want, as Dr. Peck tells us, to bring the people to feel how wicked they are, "how necessary it is for them to come to repentance at once. It must be the power of the Holy Ghost sent down from heaven that will give the word edge and point so as to search the heart, open it, and make it sore. I once preached a sermon for Dr. Murray. He and I were friends when we were boys in the valley of Wyoming. He quaintly said: 'Doctor, I thank you for your sermon; every sermon ought to have four or five thorns in it.' Well, I have thought of that a good deal—how sensible that was. How true it is that every sermon ought to have four or five thorns in it!"

But with all these thorns, in the sermon which has power, there must be love. "A young minister who had been preaching, said to a father in the church: 'I preached the terrors of the law to-day.' 'Well,' said the father, 'did you do it tenderly?' That was a potent question. We may preach the terrors of the law, but unless we do it tenderly, unless we are inspired by love, sympathy, and a desire to do good, and to save the people, why we shall not succeed."

The indefinable something which we miss in so much preaching, is always

absent, too, where the preacher is self-conscious, when he is thinking, or his manner is such as to make the people think, of himself. "Multitudes will gaze and go home praising the preacher, but it will not be with them as it was with Louis the Fourteenth when he was asked how he liked Father Massillon. 'Why,' said he, 'I like him; he is just the right kind of a man. When I go away after hearing some of the court preachers, I say, 'What a wonderful preacher he is! what splendid powers of eloquence he has! what a great man he is!' But when I go away from hearing Father Massillon, I leave saying: 'what a poor, wretched sinner I am! how wicked I am!'"

It all comes back at last, therefore, to this: Is the minister full of the power which is by the Spirit of the Lord? Is his heart, is his life full of it? "You may tell the people to come to God, and run yourself the other way; look one way and row another, have your mind and heart full of the world, and tell the people they must take up their cross and deny themselves; engage in mirth and folly, and mix yourself up with the vain amusements of this world, and then tell the people they must take up their cross daily and follow Christ, and tell the devil to leave the ground—he will just tell you that he is not afraid of you; that he understands his own instruments, and he can wield them, and you will be driven from the field yourself."

Religious Intelligence.

The West.

Rev. E. C. Bissell and wife departed to-day, on the bark D. C. Murray, for Honolulu. Mr. B. will tarry some time in that city, supplying the while the Fort St. Congregational Church, and recreating as he may have opportunity at the Islands. We bespeak a kind reception for our worthy ex-editor, and as a further response, one hundred subscribers for THE PACIFIC.

Rev. Mr. Corwin of the Second Congregational Church, Oakland, occupied the pulpit of the Second Congregational Church in this city on last Sunday, delivering two very interesting discourses.

Dr. Eells preached at the first Presbyterian Church last Sunday, morning and evening. He announced that he should remain for at least two Sabbaths more.

Rev. S. W. Webb of the recent graduating class of the Chicago Theological Seminary, and a class mate of Rev. E. M. Betts, of Santa Barbara, arrived Tuesday of last week ready for service. He is already engaged to supply the Green Street Congregational Church until the arrival of Rev. Mr. Croswell, from the East.

Dr. Scott again occupied the pulpit of Calvary Church on last Sunday. The house was crowded morning and evening. Subject in the morning John 17: 17-18, "Sanctify them through thy truth; thy word is truth—and for their sakes, I sanctify myself that they also might be sanctified through the truth." At the evening service the 32d chapter of Exodus was read, the 13th and 14th verses of the same, containing the prayer of Moses for the Divine blessing, were the subject of comment. At the close of the service Dr. Scott thanked the congregation for the kindness extended to him. He had been glad to see so many old and familiar faces in the congregation. Some had gone up higher, but the changes were far less than he had anticipated. Dr. Scott returned to New York by the overland route on Tuesday.

The annual meeting of the Calvary Presbyterian church was held on Monday evening. The building committee reported through Elder Coon, Chairman, that the sum realized from the sale of the old church building was \$80,000. Total cost of new church and lot, \$133,973 54. Sum realized from sale of pews, \$45,000. The old Board of Trustees were then re-elected.

The Fifth Baptist Church is about building a church edifice upon its 90 by 122 lot, on Twenty-second, near Howard, this city. Rev. C. A. Buckbee is to be pastor. Five thousand dollars promised, two thousand more needed at once.

The new Baptist chapel at South San Francisco will be dedicated on next Sunday, Rev. Wayland Hoyt preaching the sermon. This missionary outpost is in charge of Rev. Mr. Davis.

Rev. Dr. Peabody, a distinguished author and Unitarian divine, arrived in this city on Saturday evening. He preached at the Unitarian church on Sunday morning.

A purse of \$530 in gold, and through tickets to New York, were handed to Dr. Scott—a gift from his friends—on his departure from this city.

The Presbyterian church of San José has given Rev. Dr. Cunningham of Philadelphia a call to become their pastor. He has written stating that he may be expected this week, to preach for them for several weeks at least if not to remain. *Per contra.*

A telegram was received on Monday from Rev. Dr. Cunningham of Philadelphia, accepting the call of the First Presbyterian Church in this city. Dr. C. is expected to arrive in this city about the first of October.

Rev. Jno. Price lately arrived from Nebraska, sails on the next steamer for San Bernardino. The calls for a Missionary from that field have been so urgent of late, that Mr. Price has been induced to accept the call.

Rev. J. S. Skinner, Home Missionary of the Presbyterian Board, returned from Prescott Arizona, last week. We learn that it is not his intention to return to that field owing to the state of his health and strength.

Nine or ten gentlemen of Oakland, according to the *News*, have subscribed \$1,000 each for the purpose of erecting an edifice for the Independent Presbyterian church of that place. A lot 100 by 200 feet has been bought and paid for. Mr. Hamilton preached on the subject of church building last Sunday. The new edifice will cost about \$28,000.

Very interesting union meetings were held in Oakland on last Sunday. The one at 4 o'clock at the Congregational church was in the interest of Sunday Schools. Messrs. Burnell and Whittle taking a leading part in the same. In the evening a union meeting of adult congregations was held at the same place, the same speakers being present and contributing greatly to the interest of the meeting.

The new Methodist church at San José was dedicated with appropriate religious services on last Sunday, Bishop Kingsley preaching the sermon. The total cost of the building was about \$20,000. The main building is 50x75 feet. The audience room will seat comfortably 700 persons. There are commodious lecture and class rooms. This edifice was built to replace the one destroyed by an incendiary, because a Sunday School for the instruction of Chinese had been established by the church. Incendiary fires do not destroy the church, and they will not make much headway against Chinese Sunday Schools.

The Congregational church of Santa Barbara have unanimously invited Rev. E. M. Betts to become their acting pastor. This action contemplates an early call for a permanent relation.

The Methodists of Santa Barbara commenced laying the foundation of their brick church, last week. The edifice when finished, will cost about \$5,000.

Rev. Mr. Webber of Santa Clara, while bathing at San Pedro, near Wilmington was stung by a poisonous fish known as the stingray, but by the most prompt and powerful remedies was preserved from serious consequences.

The Congregational church of Petaluma have invited Rev. C. J. Hutchens of Fulton, N. Y., to take the pastoral charge of that church for six months, with a view to making the call permanent.

The July meeting of the Bay Association was held last week at Santa Cruz. Eight ministers were present. Sermons were preached in the church on two successive evenings. After the routine business was transacted, the brethren had a grand tumble in the surf, and so got a healthful tonic for their next sermons.

The Benicia Young Ladies Seminary under the care of Rev. and Mrs. C. T. Mills, will reopen July 28th, Rev. T. H. Rouse, and lady have been added to the efficient corps of teachers for the ensuing year.

BAPTIST.—From the *Evangelist*: Rev. Eli Rees is preaching in the section around Paradise city, having varying congregations, in different places, from 25 to over 100 persons. Bro. John Armstrong, Jr., of the Tabernacle church, was voted a license to preach the gospel, week before last. A collection of \$100 was taken up in Oakland, last Sunday, for Home Missions, constituting the pastor of the church, Rev. B. T. Martin, Life Director of the American Baptist Home Mission Society. Rev. J. V. Lentell, in his Bible work, visits Marin county. He is accomplishing a good work in the cause of the Bible.

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[Written expressly for The Pacific.]
STORIES FROM SUNNY LANDS.
The Revolt of the Bees.

By CLARA G. DOLLIVER,
Author of "No Baby in the House," Etc.

Once upon a time there lived high up in a hollow tree, a colony of bees; flowers grew tall and sweet in the meadows about, and around the very trunk of the old tree were clasped the long arms of the honeysuckle; their Queen Eazy was good and gentle, and one would have thought that they would have been just the happiest little honey-gatherers in the world. But no! first one bee and then another began to complain, until at last they all succeeded in making themselves perfectly miserable.

"I do declare," said a fat old bee whose name was Woke, "I am perfectly tired out and disgusted with this kind of work."

Of course this was said in the bee language, and commenced something like this, "Buzz, buzz, zoo, wan," but then it would be of no use for me to try and tell you what he said in that language, because neither you nor I could understand it.

"I must say," said another bee, "that I think this eternal hurry, hurry, hurry, all the time, is just no fun at all. First here, then there! and all we get for our pains is a little honey in the winter, with a great deal to spare. Bah!" and this bee, whose name was Kim, kicked up his heels in high disgust; and here it might be proper to add that while Kim was not exactly a drone, he was nearer one than a good bee ought to be.

"It's very hard that we should do all the work, and the Queen have nothing to do but just be happy and lazy," squeaked out a very small fellow; "for my part I don't half like this kind of life."

Then spoke a bee whose name was Bizzy.

"I blush for you," he said, "I actually blush in the dust of my wings with shame, when I hear you talking in that way. Our Queen! our gracious Queen to be maligned by a lot of lazy things, who are more than half drones and ought to be driven out of the hive this very day."

Now this was certainly very imprudent for Bizzy to say, for all the rest of the bees being just alike, they all took great offense at what he said, and indeed flew at him with great anger, stinging him when they could, and beating him with their wings when they couldn't do anything else; and the upshot of it all was, that poor Bizzy was obliged to run away in self-defense, and find shelter in one of the honeysuckle flowers at the base of the tree. When Bizzy had gone all the bees began to talk louder than ever; and when Queen Eazy came in to see what the matter was, they all arose and drove her out—which was certainly very rebellious in them; in fact, it was so very rebellious that they determined to leave the hive, for they had great fears that if they stayed until the Fairy King came to visit her, that she would tell of them; and well knew the bees how very angry the King would be, and how severely he would punish them.

"I do declare," said Kim, one of the most mercurial chasers of poor Queen Eazy, "that your behavior will get us all into trouble. Really, I think we had better take our share of honey-comb and go."

This proposal was met with cheers, and all the crowd went into the room where the honey was kept, and helped themselves pretty liberally—especially Kim, who was so laden with sweets that he could hardly stagger out. When they had all gone out, Bizzy crept out of his hiding-place, and went into the hive to comfort the good Queen. He found her sitting very disconsolately in the honey-room, wringing her hands and shedding torrents of tears.

"Weep not, Your Majesty," said Bizzy, earnestly, "for I, your servant, yet remain faithful. New honey will I gather, and new cells will I make until the room is heaped up full; high full."

Now Bizzy was rather excited, and this made his language rather obscure, but the Queen understood him perfectly; and embracing him in some mysterious bee fashion, she replied:

"Dear Bizzy, you are indeed a model among bees, and I assure you that the Fairy King shall know of your goodness, and that you shall be rewarded."

"No, no, Your Majesty," he answered, "I work for you from love and honor, but not from a wish of reward. Besides, I am in hopes that our fellow-bees will return, and then we shall all be happy."

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"Return!" answered Queen Eazy. "Return indeed! Not one of them shall ever enter this hive again so long as I live in it."

"Why, Your Majesty!" said Bizzy, opening his eyes very wide.

"They chased me!" she answered, sternly, "they drove me out, when I went in to see what they were quarrelling about. Chased me out of the room! drove me out! Ah!" and the poor lady was so overcome with distress at the recollection, that she nearly fainted; while all Bizzy could do was to hold up his hands in horror; and his eyes opened so wide with astonishment, that they seemed to be almost popping out of his head.

Talking, however, as he very wisely thought, would never refill the robbed room with honey, nor make the waxen cells to put it in; so he brushed up his wings, put on his rough working-day clothes, and started out to his hard work. He found the little Flower Fairies very pleasant and friendly, and willing to give him plenty of honey. In fact they gave him more than they could well spare, when he told them of his misfortunes and his Queen's loneliness. Even the Four O'clocks who usually retire to bed very early, kept their doors open a crack, for a full half-hour for his benefit; and the sun had gone down, and the dusk was coming on before he at last reached the hive—a tired and hungry, but a very happy bee.

"The trouble is," he said to Queen Eazy, "that I must make all the cells. Lots of work! lots of work! I shall have to be up late to-night," and he went out to hire a jolly little firefly for a lamp.

Now, in those days, the invention of honey-comb, as we see it, was not known. The bees had to make a separate bottle of wax for each seven drops of honey, and then hang them up on wax nails all around the room—all of which, you may well believe, was a very great deal of work.

Many and many a weary day went by before even a fair show of waxen bottles could be seen upon the walls of the room; but Bizzy was a good and hard-working bee, and his work showed so well that Queen Eazy was surprised and delighted.

Meanwhile, the bees who had so badly treated their Queen, and flown away, met with many discouraging misfortunes. The very first thing, they were attacked by a Brownie, which is, you know, a gentleman Fairy, and had their bottles of honey all taken away from them. Then the wasps and hornets and yellow jackets attacked them, and nearly all the bees were killed; and the poor miserable ones who were left flew back one night, and took refuge in the wild honeysuckle which grew around the trunk of the tree.

Bizzy happened to dive down the cups of this very honeysuckle, the very next morning, in search of honey, and came upon one of his poor brothers, who was tired, hungry, cold and sick.

"Why, my conscience!" cried Bizzy, for you see that even bees have consciences, though some men have not, we know. "Why!" he cried, "what does this mean?"

"It's me. Oh dear!" said a very weak voice away down in flower, "and, oh dear! I am very sorry; please forgive me, dear Bizzy."

Upon hearing this, Bizzy was quite sure that it was one of the very bees who had stung him so badly, and made poor Queen Eazy run for her life, but he was a very forgiving fellow, so he said kindly, "Come out, my poor friend, I forgive you." Then out crawled a poor wretched being whom he had considerable difficulty in recognizing as Kim; however, he kindly tried to make him feel as well as he could, by brushing up his wings; and carrying him on his back to a nice place near by, where the sun shone, he darted off to find him something to eat.

He dived down another honeysuckle flower, and discovered to his great surprise another bee, just as wretched and cold and hungry as Kim; he treated him in the same way as he had treated Kim; and then found another, and then another, and so kept on until he had found ten bees, all of whom sat on a broad lily-leaf in the sun, looking as sorry for their sins as ever bees did, or could.

Bizzy's next care was to get them something to eat, so he hurried off to a bright morning glory, and came back with all the honey they could eat; after they were refreshed he proposed to them that they should go with him and replenish their honey-bags. They were all very grateful, and quite broken-spirited besides; so they at once arose, and started off with him; but one after another they dropped to the ground, saying, "Oh! dear Bizzy! the spirit is

willing, but I have a broken leg," or a broken wing, or a lame neck; so Bizzy took them back and put them upon the lily-leaf again, all in a row, and then balancing himself on one leg, he looked at them with comical dismay.

It was then noon, and he must get in some honey before night, yet he could not leave them alone, and he really did not know what to do. "I must go and get the Queen," he said to himself, "for there is no other way of doing."

He did not tell Queen Eazy what he wanted her for, but led her out, and showed her the rebellious subjects, in all their misery, hoping thereby to touch her feminine heart; and he succeeded, for the Queen being easy by nature as well as by name, called them all in, pitied them, forgave them, and took care of them.

Just as Bizzy was starting out again, a magnificent team of blue-dragons drove up, and a radiant little creature stepped out from a snap-dragon chariot.

This little gentleman, who was, you see, so fond of dragons, was no less a person than the Fairy King himself, who had come to pay a visit to his dear friend the Bee Queen; he was beautiful and very bright; in truth, I think you would have mistaken him for a sunbeam if you had happened to have seen him.

Bizzy, however, knew who he was the moment he saw him, and bowed down very low before him.

Then Queen Eazy came and bowed down before him, and one after another all the ten sorry bees came with their broken legs and wings, and their lame necks, and bowed down before him.

The Fairy King then said to Kim, "Kim, thou wicked bee, raise thine eyes and tell me who I am?" When Kim raised his eyes he ejaculated, "The Brownie!" and dropping them again, he bowed lower than ever; one after another was bidden by the King to look up and tell who he was; and each one said, "The Brownie," and then felt very badly; for they were very much afraid, of being severely punished.

"Yes, gentlemen," said he, "I am not only the Fairy King, but also the Brownie who took from you your bottles of honey, and who has so long lived with Adam."

You see all this happened a great many years ago, when Adam lived in a cave with Eve and the youngest children, long after they were driven out of the garden of Eden. This Brownie was a sort of head-cook in their new establishment.

Then Bizzy said, "Oh, Brownie!

'twas I who whispered Eve to knock at your door six nights ago, and tell you that Adam was dead."

"True," answered the Fairy King, calmly, "you did well in so doing."

Then turning to Queen Eazy, he said, "Your Majesty, I wish to see you alone, so that we may discuss together what we shall do with these disobedient bees. But first, let Bizzy and the rest unpack from my chariot all the waxen bottles of honey which I have brought to restore to you."

You may be sure that the Queen advocated the pardon for Kim and his companions, and you may be sure, too, that they were pardoned, for who, Fairy King or earthly commoner, can withstand the pleading of feminine mercy.

"Eazy," said the King, settling himself back in the rose-leaved chair, "I am weary of living where I do now, since Adam is no longer there. Eve constantly finds fault with my cooking, and I have no peace of my life. Now, how would you like to have me live with you?"

"Indeed," said Queen Eazy, "I should like it very much, for then no such revolt as this will ever take place again."

"It's a bargain, then," said the Brownie. "But hold! there is one condition to this bargain: if ever a son or a daughter of Adam, or any of their descendants die, some one must come and rap on my door, saying as did Eve, 'Brownie, Brownie, wake up, for Adam is dead!' or whatever name they may have."

"It shall be done," said Eazy.

"If it is not done," he observed, "both you and I and all the bees must die. In return for your kindness to me, I have invented for you and your faithful Bizzy a new kind of cell."

Whereupon he drew from his pocket a paper on which was drawn the new cells; the same kind that we see now, and which great men, and learned men, and very, very smart men, all declare to be the very best way of making cells which is possible.

Then the Queen and King came out, and the King showed the paper (spider-web paper) to Bizzy, who was so overcome with joy that he fainted. Then the Queen told the ten bad bees that they were all forgiven; whereupon they

were so overcome with joy, that all ten of them keeled over on their backs and fainted too.

So the Fairy King went to live with the Bee Queen, and they were as happy as clams at high water, and continue to be so to this day.

The oddest part of it is, that the King has the power of multiplying himself by twenty million quintillion, or any other number; and that, wherever in all the broad land there is a bee-hive, there is sure to be a Queen and a Brownie; the Queen is sometimes seen, but the Brownie never. Yet, in many an New England family, when anybody dies in the house, somebody goes out to the hive and knocks on it three times, saying, "Brownie, Brownie, wake up, grandmother (or whoever it may be) is dead." And I have been told that in half a dozen cases, where the warning had not been given, that the bees have all died.

The Brownies in these cases, I suppose, had more of the old original Brownie in them than the rest; which is the only way in which I can account for the fact that they do not *always* die. As for Bizzy, he has had his reward: a crown of immortality rests over his brow; for we are not all taught, from our earliest childhood, to reverence "The little Bizzy bee."

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Between Main and Spear, SAN FRANCISCO.

Ayer's Hair Vigor.

For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,

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LOWELL, MASS.

PRICE \$1.00.

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Triturations and Dilutions, in small and large cases and single vials. Sugar of Milk and Pellets, Pulverized Works.

Woman's Medical Guide, and small and large works of different authors, just received and constantly on hand at the

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Ice-chilled Soda Water always fresh and sparkling with Fruit Syrup, Kissenger, Seltzer, Vichy, and Carlsbad Mineral Waters, identical in composition with the waters of the Springs. Sold by the bottle.

Removal.

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RESIDENCE,

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All operations first class. Teeth extracted without pain by the use of the Nitrous Oxide (or Laughing Gas), and the Spray Process. Perfectly safe.

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Jobbing and Retail

GROCERS,

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and Farmers

Supplied, and Goods delivered to all

Parts of the City.

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FOR YOUR

GROCERIES.

J. M. STOCKMAN,

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Patterns and Models.

(Over W. T. Gurnall's Brass Foundry.)

S. E. Cor. Mission and Fremont Sts.,

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MORE THAN 100,000 PERSONS

Bear Testimony to the

Wonderful Curative Effects of

DR. JOSEPH WALKER'S

VINEGAR BITTERS.

THE GREAT BLOOD PURIFIER.

Cleanse the vitiated blood whenever you find its impurities

bursting through the skin in pimples, eruptions or

sores; cleanse it when you find it obstructed and sluggish

in the veins; cleanse it when it is foul, and your feelings

will tell you when. Keep the blood healthy, and all will

be well.

Dyspepsia or Indigestion.

Headache, Pain in the Shoulders, Coughs, Tightness

of the Chest, Dizziness, Sour Eructations of the Stomach,

Bile in the Mouth, Bilious Attacks, Constipation, Inflammation of the Lungs, Copious

Discharges of Urine, Pain in the region of the Kidneys, and a hundred other painful symptoms are the offspring of this

Dyspepsia. For these troubles take Dr. Walker's Vinegar Bitters, and quickly all painful symptoms will disappear.

It is a Gentle Purgative as Well as a Tonic.

Possessing, also, the peculiar merit of acting as a powerful

agent in relieving Congestion of the Liver, and all the Visceral Organs. In this respect these Bitters have no equal.

PHOENIX IRON WORKS.

Wholesale Prices Current.
Corrected weekly by H. CHANNING BRALS, Editor of the
Commercial Herald and Market Review.
Quotations, it should be understood, are intended to represent the wholesale and retail prices of the various commodities in the market.

[illegible][illegible][illegible]

to ...	10	10	10
cks, hry, 35	10	30	11
to do 30	16	30	11
to do 30	16	30	11
to Duck, 12	10	23	45
to do 10	12	48	95
to Raven, 25	20	45	45
to Kentucky, 18	40	45	45
FOREIGN.			
to b's, ble'd, 25	20	40	40
to Stripes, 12	14	14	14
to ttonaries, 25	23	40	40
nims, 26	12	14	14
ble Damask, 12	14	14	14
to ...	10	10	10
Lead, Red Amer.			
Lead, 9	10	10	11
Lead, 9	10	10	11
pure, in oil,	8	13	13
Litharge	10	10	11
Ochre, Yellow,			
Ochre, ground,	4	5	5
Venetian Red,	3	5	5
Vermilion, com.	75	1	1
Whiting,	40	23	23
FARNISHES.			
Bright, 9 gall.,	80	75	75
Soplex,	2	2	75
Soplex,	2	2	75

88-4	50	75	
89-4	50	75	
90-4	50	75	
91-4	50	75	
92-4	50	75	
93-4	50	75	
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197-4	50	75	
198-4	50	75	
199-4	50	75	
200-4	50	75	

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THE UNITED STATES.
the unity of our Country, as this Railroad unites
and great Oceans of the World

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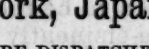
New York, Japan and China

WILL BE DISPATCHED AS FOLLOWS.

THE GREAT OVERLAND RAIL ROUTE,

VIA

Central Pacific Railroad of California.




Leave Wharf, corner of First and Brannan streets, at 11 o'clock, a. m., of the following dates for Panama, connecting, via Panama Railroad, with one of the Company's splendid steamers from ASPINWALL, New York, on the 19th, 18th and 20th of each month.

When the above dates fall on Sunday, they will leave the Saturday preceding.

Arriving, via San Francisco on the 9th, touches at Manzanillo. All touch at Acapulco.

Departure of the 9th makes close connection with steamers for Central and South America.

Departures of the 18th are expected to connect with French Trans-Atlantic Company's steamer for St. Pierre, and English steamer for South America. Through tickets can be obtained.

The following steamships will be dispatched on dates as follows:

19th — GOLDEN CITY, Capt. Wm. F. Lapsidge, connecting with ALASKA, Capt. Gray.

20th — MONTANA, Capt. E. S. Farnsworth, connecting with HENRY GEORGE, Capt. Conner.

21st — COLORADO, Capt. Wm. H. Parker, connecting with ARIZONA, Capt. Maury.

Steamers berthed through. Baggage checked through 30 pounds allowed each adult.

experienced surgeon on board. Medicine and attendance free.

These Steamers will positively sail at 11 o'clock. Passengers are requested to have their baggage on board before 10 o'clock.

Through tickets for Liverpool by the "Imman" and "Chicago" may also be obtained from the P. & O. office in San Francisco, where they may also be obtained for passage from Liverpool or Southampton to San Francisco, 45/- each.

A deposit of £20 to £30 will be advanced with the above rates. Holders of orders will be required to identify them with the Agents here.

Freight for Goods and Merchandise and Freight, for New York and Way cargo, from London, 16/- per ton. Loading only one day's time allowed.

Freight will be received on board after P.M. of the day prior to the steamers' departure.

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San Francisco to PROMY CITY. . . \$ 30 00
" " St. Louis (currency) . . . 133 00
" " Chicago (currency) . . . 137 00
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" " New York (currency) . . . 175 00

Children under twelve (12) years of age, half fare; and over three (3) years of age, Free.

100 Pounds Baggage (Passenger) Free.

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CHAS. CROCKER,
General Superintendent.
T. H. GOODMAN, General Freight and Ticket Agent.

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EVERY VARIETY OF FUNERAL
equipments constantly on hand, and furnished
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Sole Agent for BARNSTOW'S PATENT METAL
BURIAL CASKETS.
Interments procured in Zion's Mountain and other Cemeteries.
Feb 21.

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Master CAPITAL.....Capt. E. A. POOLE CHICAGO.....Capt. A. FOSTER YOSEMITE.....Capt. W. BROMLEY CORNELIA.....Capt. W. BROMLEY JULIA.....Capt. E. CONKLIN	One of the above Steamers leaves SUNDAY WHARF at 6 o'clock P. M. EVERY DAY, (Bridways excepted) for Los Angeles and for Stockton; the Sacramento also connecting with Light-draft steamers for Marysville, San, Chico, and Red Bluff.
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Office of the Company, northeast corner of Front and
 San Streets.

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CIFIC THEOLOGICAL SEMINARY.
 HIS INSTITUTION, RECENTLY INAUGURATED, is now open for the RECEPTION OF STUDENTS. The present term will close in June. The next year will begin in August, 1899. The Seminary is now in the VERBET of the
FIRST CONGREGATIONAL CHURCH,
 corner of California and Dupont Streets,
 SAN FRANCISCO.
 The institution is under the charge of: the
EV. JOSEPH A. BENTON,
 formerly of Sacramento, and recently a pastor in this city. He will be at the rooms from
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 Day, except Saturday and Sunday.

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